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Neglected Arabia





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Missionary  
News and Letters

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# Arabia



ISABELLA THOBURN COLLEGE, WHERE THE LUCKNOW CONFERENCE MET.

NUMBER SEVENTY-SEVEN

APRIL-JUNE, 1911

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# The Arabian Mission.

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# NEGLECTED ARABIA.

April-June, 1911.

## The Second General Conference on Missions to Moslems.

The Lucknow Conference on Missions to Moslems has become history, and the actual detail of events will soon be lost in the busy humdrum of daily activity; and in reviewing the Conference for the sake of those who were not there, it is not necessary to spend time in describing the splendid way in which the meetings were conducted, nor the stirring manner in which a great many of the addresses were delivered. It shall rather be my endeavor to set forth the meaning and the lesson of the Conference as a whole, that it may be an abiding influence in the minds of those who read. Nor shall I give in detail the many papers that were read, as they will presently all appear in full in the books to be published by the committee of the Conference.

Even before the Conference had begun, the very environment instilled into the minds of the delegates a feeling of seriousness and the spirit of prayer. Lucknow stands forever associated with the memorable dark days of 1857. The books read in childhood about the Mutiny aroused in each approaching delegate a feeling of expectant awe, and the sight of the battered gates and towers lifted each heart to the sphere of deep and reverent prayer. Then as the Conference assembled in the spacious hall of the Isabella Thoburn College, the heart poured forth its gratitude to God for His wonderful favor in establishing the light and the freedom of His Gospel in this once benighted place.

The extent and the unity of Christian Missions and of the Moslem problem were both alike illustrated by the fact that the one hundred and sixty-six delegates represented six different countries and fifty-eight different societies. The work is one and the problem one. Interest in this absorbing problem has spread far beyond Arabia, India, and Egypt, and men and women travelled from China, Russia, Africa, Armenia, and America, and all to make this gathering count for the informing and the encouraging of the Christian Church. And yet, had only the delegates been present, the meeting would have been small and insignificant in the extreme. What could such a handful do against 200 million of self-satisfied Moslems? But the fact is that for every one that was present in the body, there were tens and



DELEGATES OF THE LUCKNOW CONFERENCE.

hundreds present in spirit and in prayer. Word came by cable from London that special prayer-meetings were being held there in connection with the Conference, the Archbishop of Canterbury signified by letter his profound interest in all that was being done, and thousands of others in their quiet way daily brought the deliberations of the Conference before the throne of grace. And further, those who were present can testify that the gracious influence of the Spirit of God was evident at every session, and moved and directed the thoughts and prayers by His Sovereign will.

The chairman might well have been called the prayer-man, as from the first he laid the utmost stress on the importance of using this means of grace, and every report was raised on high on the wings of prayer, and every urgent need was prayed for in particular. At noon of each day the Conference suspended all business and devoted itself to prayer, while a special room was set aside that there the delegates might wrestle with God to vouchsafe His guidance and to pour out His blessing.

The main theme of the Conference proved to be the urgency of immediate and efficient action in checking Moslem propaganda, both by winning the Moslem himself and also by evangelizing adjacent Pagan nations. This theme forced itself to the front at every session and was the burden of nearly every prayer. This keynote was





DELEGATES OF THE LUCKNOW CONFERENCE.

struck in the opening address by the chairman as he dealt with the unity, the opportunity, and the importunity of the Moslem problem. The increasing number of Moslem adherents all over the world, the well-nigh miraculous change in the political condition of the nearer East, the social unrest and reform and educational development among so many classes of Moslems, and the Church's change of attitude to Missions, all these are divine calls to action, and that right early.

This theme was reiterated in the discussion of the afternoon on the Pan-Islamic movement. The paper on Turkey showed how the whole tendency of the Hamidian reign had been toward this one object. Intolerance, espionage, massacres, all were used to further the cause of Islam. The Moslem faith was given every possible encouragement, and the Christian faith every possible discouragement. And although it might be thought that with the coming of the constitution the two religions would be more on a par, yet the reverse is the case. As a rule, Liberty, Equality, and Fraternity means liberty for the Moslem, equality among Moslems, and fraternity with Moslems. And while in Turkey the Pan-Islamic spirit is shown by active opposition to the rival faith, in Africa the same spirit is shown in active propaganda of the faith of Islam. Merchants, students, mullahs, and even Moslem missionaries are exerting themselves to their utmost to spread the religion of Islam among the Pagan races

of the Sudan and the Congo. Villages, tribes, and nations are won over to this apparently elevating religion, and where persuasion fails compulsion readily gains the desired result, the leaving off of the gross idolatries and the taking up of the brief but captivating creed of Islam, La Ilaha Illa Allah, and its blasphemous sequel. Christendom stood aghast at the rapid spread of Islam in North Africa in the seventh century, but how much more does it behoove the Church of the present day to lift up its eyes upon this field white unto a harvest for Christ, but which is being devastated by a ruthless enemy. In Malaysia and the Far East the story is the same. Islamic customs, Islamic dress, and Islamic habits of speech are insidiously pressed upon the Pagan tribes of Borneo and Sumatra, and as these are considered to be more advanced than their own they are greedily accepted, and with them an inclination toward this superior man's religion. Hence from east to west comes the cry to be up and doing in this year of grace, and to save from the ravagers those for whom Christ died.

The need for an awakening could not be made more clear, and the opportunity for the same was shown by the papers presented on "Political Changes in the Moslem World." While the church has been congratulating itself on finally awakening to the imperiousness of the Moslem problem, the Lord Himself has been working mightily in the hearts of kings and potentates. Persia has finally awakened from its lethargy and stagnation. Western ideas have penetrated beyond the rockbound coast, and rumors of advancement and freedom have come to our ears. Bloodshed, cruelty, and fanaticism are still abroad, but the outlook is bright for a spirit of toleration and inquiry. Every advance will for a time be followed by a reaction, deluded patriots may for a time turn white to black, but there seems to be a sure hope of quiet progress in all the turmoil and distress. In Arabia conditions are fast changing, and apparently for the better. The most significant is that in Yemen and the Hejaz, which are now writhing in pain as the Great Physician probes the wounds and lays bare the sores that so long have festered. Just what the New Constitution of Turkey will or will not do, no man can tell, but we know that God is working out His purposes and that ere long the light will shine in the darkness. As in Persia the country itself has adopted a new form of government, and as west Arabia has had a new form of government forced upon it, so the Moslems of India have been reaching out after the reins of government that they saw gradually slipping out of their hands. The Moslems in India are doing their utmost to push their more advanced Hindu brother aside, and to get a voice, if not a majority in such part of the government of India as the British crown may vouchsafe to them. What

shall be their effect on the government of India? The Moslem dream is that the Urdu (Islamic) language is to be the common language of India, Mohammedan schools, colleges, and universities are to be accessible to everybody, Moslem papers are to flood the country, Moslem thought and customs are to be impressed on all forms of activity, and ultimately the Moslem faith is to be the conquering faith of India. Such is the object of the Moslem in striving for political power in this mighty empire. The effect of the change of government in Turkey has already been hinted at. Nominally there is full liberty, virtually there is but little except for the further extension of Islam. But yet there is liberty, and it rests with the church, east and west, to decide whether or not it will make use of and increase the liberty that offers itself. Such is the message of the political changes in the Moslem world. Great is the need, and glorious the growing opportunity to labor for the extension of Christ's Kingdom among Islamic and near Islamic peoples.

A like conviction was born out of the papers read on the subject of "Governmental Attitudes Toward Missions to Islam." It is remarkable how favorable Moslem governments at times really are to the work of the Christian Missionary. There are days of suspicion and of persecution, but the general attitude is favorable indeed. In Persia, Arabia, and Turkey, though closely watched, are practically unmolested, and in many cases their philanthropic departments are greatly assisted. With regard to the attitude of Christian governments, however, there was a strong feeling that, along with all the good they have done, their strict neutrality often led them to put obstacles in the way of the progress of Christianity and to help directly the strengthening and spreading of Islam. Withal there is much for which to praise the Lord, and a great encouragement and a challenge to Christ's followers to improve the present opportunity of preaching the Everlasting Gospel. The world-wide Moslem problem, the Pan-Islamic tendency of Moslem propaganda, the marvellous changes in the political status of the Moslem world, and the generally favorable attitude of Moslem and non-Moslem powers to the work of Missions, all these forced upon the Conference the urgency of immediate and efficient action in checking Moslem propaganda.

And while the urgency of this action was still further brought home to the Conference by the study of "Islam Among the Pagan Races," and the manner of this action was outlined by "Measures to Meet the Moslem Advance," so the efficiency of this action was taken up for consideration first under the topic, "The Training of Missionaries for Work Among Moslems." Besides the facts brought out by the Edinburgh Conference with regard to the general and special training of missionaries, this discussion brought out the de-

sirability of each worker knowing the Arabic language and the Moslem Controversy. And to gain this end the suggestion was the establishing of a central training school where workers may spend a year or two to get at least a working knowledge of these important subjects.

Further, the efficiency of this action is to be enhanced by a wider and more intelligent use of existing literature on this subject, and the speedy addition of such literature as may seem advisable. A full list of both kinds of literature will be found in the Conference reports.

Encouraging also was the note struck in the papers on "Reform Movements Among Moslems." The signs of disintegration that are becoming more and more apparent, the attempted adaptation of the old ideas to modern life and thought, these are signs of the times that are hopeful and encouraging. The same was true of the papers on the social and educational developments among women. The awakening mind, the larger liberties, the better knowledge of the outside world make of woman a less fit subject to be duped and deluded by the religious concoctions of men and mullahs. The work among Moslem women was shown to be fraught with difficulties and discouragements, but at the same time to be full of promise of great things in the future.

The practical results of the discussions of the Conference were summed up in a masterly address by the Bishop of Lahore, and the immediate action in the future was ably outlined by the Chairman, Dr. Zwemer, while a thorough study of the whole problem of Missions to Moslems was given in a paper by Dr. Robert E. Speer of New York.

The resolutions of the Conference are an expression of the mind of the delegates as to the practical lessons learned from all the reports brought in. Of these resolutions we give the following:

#### CALL TO PRAYER.

III. That the Conference, holding that Prayer is the primary means for the advance of the Kingdom of God throughout the world, and being convinced that the present apparent inability of the Christian Church to deal effectively with the great problem of the evangelization of Muhammadans is due above all else to the weakness of the prayer-life, alike in the home Churches and in the branches of the Church, which are springing up in foreign lands, calls urgently upon Christendom to have far larger recourse to the great weapon which has been put into her hands by our High Priest, and to endeavor largely to increase the number and the devotion of those Remembrancers of the Lord, who will give him no rest and take no rest till He establish and till He make Jerusalem a praise in the earth. At the present time the great moral and spiritual needs of the Muhammadan world and the advance of Islam among pagan races, constitute an appeal to the Christian Church to pray—with an urgency which cannot be



exaggerated, asking most earnestly that the spirit of grace and supplication in immensely increased measure may be granted to her.

The Conference welcomes the cycles of prayer for various Moslem lands, forwarded by Miss Van Sommer, and cordially commends these booklets to be used by friends of the work in those several regions.

#### AFRICA THE STRATEGIC CENTRE AT THE PRESENT TIME.

V. That this Conference is entirely in accord with the finding of the World Missionary Conference of 1910, namely, that without minimising the importance of advance elsewhere, the Continent of Africa is the region upon which our present efforts must be chiefly concentrated to meet the advance of Islam. To effect this purpose, we are strongly of opinion (1) that concerted action among missionary boards and organizations is necessary, in order thoroughly to co-ordinate the forces now at work in Africa and to regulate their distribution in such a manner as to provide a strong chain of mission stations across Africa, the strongest link of which shall be at those points where Moslem advance is most active; (2) that a higher degree of specialization, alike in the training of missionaries intended for this work and in setting men apart expressly to undertake it, be kept steadily in view; (3) that prompt measures should be adopted to greatly strengthen existing missionary forces in that critical field.

#### A TRAINING COLLEGE.

VI. That this Conference strongly recommends the establishment of a well-equipped college for missionaries to Moslems at Cairo, on a co-operative or interdenominational basis. The Conference emphasizes the conviction that those whom it is proposed to send or set apart as missionaries to Moslems should be carefully selected with special references to spiritual temperament and qualifications of mind and heart, and, as a general rule, should receive special training in the Arabic language, and also in the history, literature and doctrinal development of Islam.

#### THE NEEDS OF ANIMISTIC TRIBES AND DEPRESSED CLASSES.

VII. That this Conference is persuaded that, in order to stem the tide of Moslem advance, it is important to strengthen the work among animistic tribes, pagan communities and depressed classes affected by this advance; for we are clearly of opinion that adoption of the faith of Islam by the pagan people is in no sense whatever a stepping stone towards, or a preparation for Christianity, but exactly the reverse.

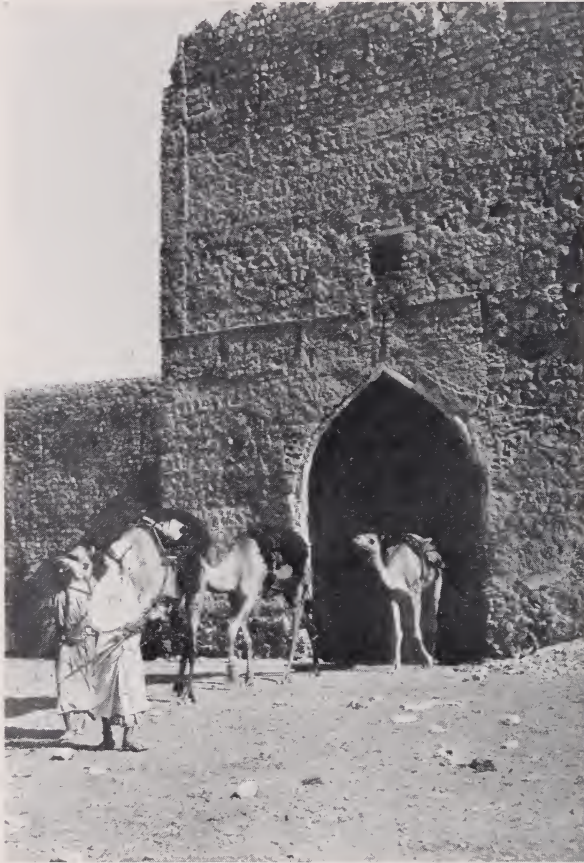
D. DYKSTRA.





## Medical Work in Oman.

Our medical work in Oman has thus far been confined largely to Muscat and Muttrah. Little has been done to reach the interior. However, the work in these two cities is quite sufficient for the staff at present available. The interior also is reached to a certain degree.



GATE IN THE CITY WALL, MUSCAT.

for visitors come from all parts of Oman to the capital city, especially in the winter.

Medical work anywhere is largely determined by the locality, the people who live there, and the diseases they have brought with them. Here in Muttrah all three of these factors are of considerable interest. To begin with, the locality is well within the zone of dangerous heat. For two months in the winter the weather is delightful—what might be called spring-like,—and those whose tastes run in that direction find a few days when dark clothes are really very comfortable. The rest of the year is hot, and for three or four months in the early

summer extremely hot. Even the Arabs, if they have money, leave for pleasanter quarters.

The reason for this extreme heat lies largely in the topography of the place. Muscat, and Muttrah as well, occupies the bottom of a huge basin. Mountains rise on every side, "bare as a bone," shutting out the breeze, and to a very real degree, shutting in the heat; the result is a climate in which white people are foolish to live during the summer. Close to the sea there is usually some breeze, but not everybody can live by the sea. In Muttrah the rented house used by the Mission is fortunately on the sea front and in a very favorable location.

The people who are the source of all medical opportunity are



VILLAGE WELL NEAR MUSCAT,— A GOOD CHOLERA DISTRIBUTOR.

here also the source of its principal difficulties. Their training has been neglected in many important points, most conspicuously, perhaps, as to the relation of disease to dirt and bad air. Disease in the general mind is associated with jinn, destiny, and weird disorders of the various bodily constituents. The fatalism which denies all relation between cause and effect in everyday life is disastrous here as in the realms of religion and ethics. It is especially in times of great epidemics of cholera and plague that this is shown. Efforts to interfere with such visitations from God are regarded as useless, if not worse.

But the effects of bad houses and filthy habits is not confined to times of plague and cholera. The lonesome soldier perched on the rocks in a watch tower or castle probably breathes fresh air, but down in the city, and especially in their own houses, the people

breathe something very different. Their sleeping apartments, if so dignified a term may be used, could scarcely be worse. There is no light, not a window, and the low door opens on a half dark court. To examine a patient a lamp is required even at mid-day. There is no ventilation beyond what the door furnishes. The floor is of dirt, covered with mats, and the whole room is a wretched tangle of beds, bedding, cradles and boxes, none of which is clean. There are degrees of filth, but the description might be made as much worse for some as better for others.

The food the people eat is in keeping with the houses they live in. A visit to the fish market in Muttrah is quite sufficient to make one wonder that cholera, once started, stops as soon as it does. It is not surprising that one of the ideas of the people is that cholera is due to eating fish. In times of epidemic eating uncooked food from the bazaar is not to be thought of, nor is it ever safe. There is, however, no lack of food; rice, dates and fish are exceedingly cheap, and it is safe to say that more people suffer from eating too much than suffer from eating too little.

Diseases of all sorts are here, but as a sort of background for lesser ills, malaria in various shapes and forms dominates the entire medical field. Nearly every one seems to have more or less fever, more or less of the time, and the severer forms, as black-water fever and malignant malaria, are not uncommon. Prevention will probably come in time, but it will be a long time, from present appearances. There is a large amount of tuberculosis, and the habits of the people give it a terrible grip. Muttrah has many of its victims, and the marvel is that there are not twice as many. Pneumonia is common in the winter. The people seem to be extremely susceptible to chills and any exposure to cold.

Besides all these there are all sorts of eye diseases, and not a little surgical work to be done; this latter, for the most part, what we would class as minor surgery at home. The people are very much afraid of operations, though probably this fear will become less as they know the doctor better.

These, then, are some of the things the medical missionary has to do in Oman and some of the conditions he has to work in. But that is not all he wants to do, not all he tries to do. He needs to be prayed for, for he has a good many temptations. The impatience that is far from the Spirit of Christ seems ever ready, for the patient sometimes is stupid, or perhaps it is because the doctor does not speak the language very well. The little deviation from the truth looks inviting sometimes, for the patient will never know the difference, indeed no man will. Or it may be the desire for men's praise, whether the poor, ignorant people to whom every surgical operation is a marvel,

or admiring colleagues who wish that their work, too, might be self-supporting, or indeed the old friends at home whose admiration for research work is such a temptation. The medical missionary certainly needs the help that comes through prayer.

And does he accomplish anything? Sanitary practices are not suddenly revolutionized, but they are gradually improved a little. He relieves the suffering of a few people a great deal, and of a great many people a little. He wins the friendship of the hostile and gains an entrance for the Gospel. He prays for the work, and especially for those who are put in his care. Perhaps he accomplishes more in that way than by any other means.

P. W. HARRISON.



### Business Items from the Annual Meeting.

Never before was there an Annual Meeting of so many missionaries interested and ready for the Master's cause in Arabia. I write of it here from the missionary-business point of view. In the very beginning of the Mission there was the vision of "possessing the land" and of witnessing in all this part of the world in obedience to the command, and now the vision seemed to become more distinct and our hopes quickened. Older missionaries, returning after years of absence to resume their places in the line, bring with them not only fresh enthusiasm but cheer and encouragement from the home basis to the workers on the front; and new recruits stimulate and arouse the desire to press forward. There were present altogether twenty-four members, with four absent in India and America. I can imagine the friends thinking, if not actually expressing in words, that "so many ought to mean a large work;" but I am sure that no one gives this closer thought than the workers themselves. I may, therefore, pass on to the counsels and conclusions of this gathering in placing the force for the work of the new year.

Out of the number present and interested and participating in the discussions of the Mission, there were some who must first devote time to the study of the language before they can really engage in the progressive active work. The Mission insists that such spend at least two years at hard study as thorough preparation for the future. Miss Spaeth and Mr. Van Peurse, just arrived, were assigned to begin their study, with residence at Bahrein. Dr. Iverson and Miss Firman were assigned to complete their study, residing at Bahrein, and Mr. and Mrs. Calverley were requested to proceed to Busrah, where they are to reside while completing their language preparation. Furloughs are necessary and in some ways good for the person concerned and also for the Mission and the Church. Dr. Bennett was granted a furlough to America, with the expectation that



he return in time for November, 1911. At that time the others now in America are also expected to return to the field, so that our next Annual Meeting will very probably be attended by all the missionaries on the roll.

In its report to Mission, Muscat station presented an appeal for a larger force of workers. The field is wide open and the Mission agreed that the time had come when a competent number might be assigned. Mr. and Mrs. Barny were sent to reside in Muscat for the evangelistic and educational work, and Miss Lutton was sent to have charge of work for women. Dr. Harrison, who has completed one year of language work, consented to undertake the medical work at Muttrah, and Mr. Pennings will spend part of the year at Muttrah as the evangelist. At Bahrein the educational work has progressed and the people of the place are asking for more attention in this line. To Mr. Dykstra, who really came to the field for this particular work, was committed the care of this branch. Dr. Zwemer is to take up the evangelistic branch, to which he is no stranger because of his previous experience in this station. Dr. Mylrea remains in charge of the hospital and medical work. The work for women will also receive larger attention because of more workers. Mrs. Zwemer was asked to assume the responsibility of the medical work, and Mrs. Dykstra of the evangelistic and educational work. Dr. and Mrs. Cantine were transferred from Muscat to Busrah, where Dr. Cantine will direct the evangelistic and educational work. Dr. and Mrs. Worrall were reassigned in charge of medical work for men and women. Miss Scardefield was placed in charge of work for women in Busrah and Ashar City, and Mrs. Vogel consented to undertake the work for women in the villages and towns outside of the city.

The church has for several years prayed that Kuwait might be reopened to their messengers of the Gospel. The church at Bronxville has not dropped its interest and forgotten its hopes and expectations. It is, therefore, a special joy to be able to report that not only has the place been reopened, but offers such opportunities that the Mission thought it wise to make it a station, with Mr. Pennings in charge. Until such a time when a man can be spared, the three doctors on the field will visit here in 1911, each spending at least a month in the place. And again, the Mission decided to create another station in the Busrah field. The out-stations and all the country along and between the Euphrates and Tigris Rivers will hereafter be referred to as a field by itself, with Amara as its station headquarters. Mr. Moerdyk was sent to take charge and reside at Amara.

It is but natural that we should next take notice of the finances that will be necessary for this extended work. More missionaries mean more houses for them to live in and larger appropriations for



their activities. It is not surprising, therefore, that the Mission sent in requests to meet these needs. But no one need fear that these requests will be burdensome. The Mission appointed a finance committee to whom all needs were referred. They submitted a carefully prepared report recommending ways and means to meet the demand, and then the Mission in session carefully reconsidered each item again before it was sent to the Board. For instance, in the case of Amara it was so arranged with Busrah's work that the appropriations already in hand will be divided and will suffice, so that no additional sums will be solicited. For Kuwait a fund already in hand will help to supply the demand, along with a small amount really needed. Quite the larger amounts asked for and needed are for the houses, hospitals, and Bibleshops in the stations of years' standing. Busrah proposes more aggressive work in education to meet the requests of the awakening people in our Turkish field. Bahrein has plans for industrial work which the missionaries would like to prove and develop. I am sure the friends will also understand the needs better when they learn that our competent school teachers are not native to the field, and the missionaries were directed to write and if possible bring them to the field from Egypt. The Turkish government has ordered that dispensers of medicines must have government certificates, and for this reason the Mission was compelled to provide the travelling and examination expenses to Constantinople for one of the medical helpers.

The Mission appointed a Literary Committee, whose special duty will be to direct the writing of interesting articles concerning the work on the field. They will undoubtedly send most of this information in our "Neglected Arabia" and in other church periodicals and publications.

Still a larger work was considered by the Mission. In 1909 a company of men in Chicago, at a gathering with Dr. Harrison and Dr. Zwemer present, suggested and pledged a sum of money to be devoted to additional touring in Arabia. The Mission is ready and made arrangements to engage in this additional work in co-operation with the Chicago men. Fellow-passengers, who also were missionaries in other countries, travelling with Dr. Zwemer and Mr. Barny across the Atlantic, presented our missionaries with a sum of money which was to be the beginning of a fund for new work in Jiddah, Arabia. This was received by the Mission to be held for this special work. A committee was appointed to make special inquiries and investigations toward the beginning of work in Jiddah.

Both missionaries and helpers seek and need all possible information, enthusiasm, and spiritual help for the important work to which they devote their lives. The Mission appointed three of its members

delegates to the Moslem Conference in Lucknow, India, on January 11, 1911. For the helpers there will be a conference at Bahrein in August and September, 1911, for Bible study and to study methods of evangelism.

J. E. MOERDYK.



### Among the Sick in the Hospital Wards.

The need of medical work for women by women is soon manifest when one comes into touch with the daily life of the people here. A few days after Annual Meeting I again began work in the women's



A MOHAMMEDAN PROCESSION BEFORE MASON MEMORIAL HOSPITAL.

dispensary of the Mason Memorial Hospital. At the daily clinic there are the usual run of cases: malaria, with all its consequences and complications, eyes that are afflicted with all the diseases that could possibly attack them, and scarcely one person with two good eyes. Gynecological cases of long standing present themselves for treatment almost every day.

A few days after I started in I was called out to a complicated labor case. I knew from previous experience what it was likely to be, and took advantage of Dr. Iverson's presence in the station to ask her to go along. There were several complications, but the woman was delivered and greatly relieved. She had been in pain for ten days, and needed a good deal of after treatment. Our daily walk to and from her house was not only a labor of love but a feat of

skill, the roads being ankle deep in mud most of the way. The neighboring women heard of the doctor, and several cases followed this first one. A very nice Persian woman was the next patient to call in the doctor, and it has been quite a pleasure to do things for her. I was able to follow up Dr. Iverson's prescription, and the patient is much relieved. In the next block was another family of Persians, and the mother was in a very run-down condition from hemorrhages lasting fifteen days. The doctor prescribed and gave her considerable relief; the woman was very grateful and lost all her fear of the "Tabeeba" immediately. Dr. Iverson is still a language student, but is willing to attend cases needing special medical attention among the women. One poor little woman was too far gone to be helped by us, and all because of the crude, cruel treatment of Arab midwives. One woman was treated, and we trust that she will come out all right. Her husband threatens her with divorce unless something happens—which only a surgeon's knife can accomplish. There are greater tragedies in the Moslem woman's life than can ever be written about.

Hofhoof is the capital of el-Hassa, and often patients come from there to the Mason Memorial Hospital, but they are generally men. Last spring Dr. Mylrea operated on a man and restored his sight. This man went back, and just at that time a nice, simple family in Hofhoof were at their wit's end to know what to do for the mother, a comparatively young woman, who was having a dreadful time with her eyes. She had used native remedies until she could scarcely see. When she heard of the wonderful cure of their old friend, the husband and brother immediately packed a few necessities for the long journey from Hofhoof to the coast, and at once joined the caravan starting out for Ojeir. They arrived at the hospital and the doctor found that the woman had a most violent attack of trachoma and that she was also suffering from trichiasis. When the time came the doctor operated on the lids first, very successfully, and then did an iridectomy on the one eye. She had become quite blind from the severe attack of granulations and inflammation, and there was just a bare chance of restoring the sight. It was pathetic to see the devoted interest of both the husband and brother. She *may* yet get a little sight. Dr. Mylrea gave the man a whole Bible of large type in which he read aloud every day, and very gladly took it home with him. After they left the hospital they stayed a few days with friends in Bahrein before leaving for Hassa, and the husband told me that all his friends had gathered round him the night before and he had read to them from the Bible for three or four hours. The old Book "has still its ancient power" and cannot fail to fascinate men and women. This woman was an in-patient in the women's ward for a week, and it was very interesting to start her talking; she could get in more words to the

second than another person could in a minute. It seemed sad that she could not see to read, for she was one of the few women able to read. Another woman who was really an out-patient, but was an in-patient twice for a few hours, came from a distant village to be tapped for ascites. Her husband always came with her and was most attentive to her. After talking with them I found that they were really devoted to each other. He said he had loved her since the time they played together and that he had only the one wife and would not take any other. It was a real little romance, but I fear will end sadly because the wife has an incurable disease.



MRS. ZWEMER AND OTHERS IN MASON HOSPITAL.

The in-patients of the men's wards will interest especially those who have endowed or are supporting beds. We will go the rounds together.

*Peter J. Zwemer:* A man from Bahrein is in this bed. He has an exceedingly painful and swollen foot. Rest, rational treatment and good food are helping him. Several times he has asked if I would not read the Bible to them. I did read and enjoyed talking to the patients very much. My reading and talking was an extra; they have regular reading and prayer when possible each day in the ward.

*Mizpah:* This patient is a long way from home. He came from Bokhara and does not understand much Arabic, but can repeat the Koran from beginning to end, and is some sort of a dervish. He has been with us for some weeks and before he leaves I trust will know



something of the love of Christ which constrains the Christians to minister to his needs, when he himself has no claim except his great need.

*"Margie Bishop"*: A very sick man, suffering from intestinal trouble and bad ulcers on the leg. He has improved very much and seems grateful for any kindness shown him.

*"Sharpley"*: A young Indian Moslem occupied this bed, an accident case. He was playing on an improvised bridge between two houses and fell, causing some slight but painful internal cut. Rest in bed and treatment effected a speedy cure, and in a week he was ready to be discharged. His friend who brought him to the hospital explained the accident to us in highly classical English, as she is taught in the higher institutions of learning in India, and he had a genius for making nouns from verbs as he went along, which are not found in any dictionary, but showed an enterprising spirit on his part.

*Knox Memorial*: A patient from Moharrek—the seat of the Arab ruler—came with painful otalgia. As the weather was exceedingly cold he was prevailed upon to stay here for a few days and take treatment, by which he was much relieved, and returned home grateful for the kindness.

*Mary Elizabeth Mason*: A young man in a run-down condition, needing surgical and medical treatment and very glad to have such a clean, comfortable place to abide in for a while.

*Helen G. Farrar*: A black boy from Nedjd, who has been in the hospital so long that he has almost become part of the staff. He is getting much better. He has a fat face and is always asking for more food. I wish you could see the big plate of rice and meat he disposes of twice a day, besides bread and tea. He says if I will take pills and eye lotions, he will go with us to the Nedjd, a province not yet entered by any Christian missionary and the home of the famous Arab horse.

*James Graham*: Another boy from Nedjd who, when he leaves the hospital, will have quite a different idea of what Christians are and Christianity is than he ever learned from the Koran and the traditions and from hearsay.

*Lansing Memorial*: I wish you could all make the acquaintance of this poor old "patient" patient. He is a Persian and has a compound fracture of the lower limb. It is slow in mending, but he always says *Khub*, which means good, when we tell him we hope he will soon be well, and he always adds: "It is alright and my healing is from God." He is bright and cheery always and hopes for the best, and if he is not in the Kingdom he is near it; he is so gentle and patient.

*"Talitha Cumi"*: This little patient is about ten years old—such



a dear little chap and so cheery and brave. About two months ago he fell on his knee and injured the soft cartilage at the end of the femur, and after a time an abscess formed which burrowed up along the bone and opened itself. The Arab wise-acres had prescribed the usual treatment of the actual cautery for any damage—pain or swelling in any part of the body, and this little fellow had *twelve* open sores made by the red-hot head of a boat nail, right along the seat of the pain. They were nicely placed three in a row in four orderly lines. Well, after all had been done for him by his own doctors (and they pretty nearly did for him), his friends thought of the Christian hospital and brought him over from Moharrek. He looked a very sick child. He was bathed and put into a clean bed—the like of which he had



SOME OF THE BEDS IN MASON HOSPITAL.

never seen before—and when his leg was bandaged and put to rest on a pillow, he began to look a little better. He has improved every day in general health and the abscess is clearing up nicely, so he will soon be well enough to return home. I gave him a pencil and pad and taught him to write the alphabet; he is so pleased with it and his own skill. If we could only isolate the boy I believe he could be taught and led into the Way of Truth, but of course all the patients are Moslems, and they and their friends keep watch upon each other so that none may be led astray by the missionaries! Nevertheless, one here and there is led, not astray, but into the Light.

*Alfred Van Santvoord*: This patient came from Shargie on the Pirate Coast, and is a very sick man. He is a brother of the ruling sheikh in that place, and I think showed his confidence in our doctors

when he undertook such a long journey when he was so weak. He has a case of nephritis, and it is rather doubtful how it will end. He has been greatly relieved and has faith to believe that something can be done for him. Our earnest desire for him is that before he leaves he may in some way be led into life eternal through Jesus Christ.

*Flushing C. E.:* A nice man whose name is Abdulla has been in this bed for a week. He sustained a serious strain of the muscles of his leg while helping to carry killed and wounded blue jackets from the land to the boat during the last affray at Dibai between the Arabs and the English. The British were searching for illicit guns on shore when some Arabs from the top of the houses fired on the blue jackets, killing five of them. This patient was friendly to the British and helped them remove their dead and wounded. I wish that guns of every description were melted down and used for something more profitable than killing fellow beings. May the day soon come when swords (and guns) will be made into ploughshares.

In visiting the homes there are often good openings and opportunities to speak a word, and of course in a Moslem house when the doctor is expected a large number of sympathizing friends gather, and so there is generally a good-sized audience to listen. The daily service in the dispensary is listened to with interest and attention.

Don't stop praying that God will hear. Pray that we may have the skilful touch of the Master in leading sinners to feel and see their need of forgiveness and of a Saviour.

AMY E. ZWEMER.



### The Dibai Affair.

The Pirate Coast stretching south between Bahrein and Muscat, which for centuries past has been the scene of continual piracy and tribal warfare, had, since the British treaties with the various chiefs, enjoyed peace. One of the provisions in these treaties forbade illicit traffic in arms. Recently some of the Arabs have broken faith in this matter, tempted by the high prices offered for weapons on the borders of Afghanistan and Persia, and the following account of the fight which took place the day before Christmas at Dibai, taken from the *Sind Gazette*, will interest those who remember the Pirate Coast and the work of the Arabian Mission there. At present we have patients from that part of Arabia in the hospital, and they assure us that, although the feeling toward the British may not be altogether friendly, our doctor would receive a welcome if he came back to their town again.—S. M. Z.

News having been received by H. M. S. Hyacinth that a cargo

of rifles had been landed and concealed at Dibai, a small force was landed from the ship and went into the town splitting up into small parties for the purposes of the search. One party while digging in the compound of a hut came upon two boxes of money. The Hyacinth men proposed to appropriate this, but the officer-in-charge ordered them not to touch it, and the money was replaced and the boxes covered up with earth again, the men leaving it as they had found it. They had just begun to dig in another spot when some Arabs suddenly opened fire on them from all sides as it seemed. The landing party made for the beach, which was not far distant, and regained their boat. It was here that the casualties took place. Some of the Hyacinth men were cornered on the beach before they could get into the boat.

They were exposed to rifle fire at a short range and their only means of making cover for themselves was by lying down flat and scooping up the sand with their hands. Had it not been for the excitable state of the Arabs, the whole landing party might have been massacred. The Arabs, however, aimed wildly and some of them, even when at only thirty yards' distance, fired wide. It appears, however, that it was not altogether a case of bad marksmanship, as the Arabs effectually prevented the bringing into action of the Maxim gun which was in one of the ship's boats. Had the Maxim been brought into play there would have been a terrible slaughter of natives. The Arab marksmen, however, had "spotted" the machine gun, and kept up a hail of fire every time a man went near it. It was impossible to approach it. It is added that one man who slipped over the edge of the boat into the water and tried to work his way along the gunwale to the Maxim had one hand shot off as he clasped the bulwark, and when his other hand came in sight as he clasped the side of the boat this hand was hit too.

The fight was a scrambling, indescribable affair, for while some of the Arabs were firing others were trying to parley with one another or with the British force. The officer in command of the landing party was all the time ashore, having been cut off with several men on the dividing up of the party. At first he held his ground instead of running for the boats when the firing broke out and told his men to hold their fire. This act of conspicuous coolness had a marked effect. The Arabs surrounded the little party, but did not fire on them and presently the Sheikh came up. Parleying began and meanwhile the Hyacinth, hearing the fusillade, had signalled, promising immediate assistance and threatening to shell the town. This threat was conveyed to the Sheikh, who replied they would not shell the town as long as a British officer was there. The Hyacinth, however, by some means reckoned up the situation very well and dropped two

shells into the town at the other end away from where the landing party had begun operations. The first shell hit only a donkey, but the second killed fourteen men, and the Arabs quieted down immediately. In all they had lost 37 or 38 in the return fire from the boats, and they offered no opposition as the boats drew away from the beach and rejoined the ship. The officers previously mentioned went down to the beach unmolested and returned to the ship also. The Hyacinth men, who had lost five killed and nine wounded (one of whom has since died), were angry and excited, looking upon the action of the Arabs as nothing short of murder. They were for razing the town, but the Hyacinth being in wireless communication with the Admiral on the opposite side of the Gulf at Jask, her captain felt compelled to ask for orders. He was instructed to impose on the Sheikh of Dibai a fine of Rs. 50,000 and three hundred rifles. This was paid.

A telegraph station and post office is to be erected at Dibai and it is understood that measures will be taken to keep the place under control. Had the Hyacinth men had their way, it is to be feared they would have made a sweep of the male population, and it is fortunate that they were kept well in hand.



### Kuweit.

With mingled hope and fear we left our last annual meeting of the Arabian Mission at Bahrein and made our way to Kuweit when we were authorized to make a final attempt to obtain a permanent footing in that much coveted corner of the Persian Gulf, with money given some time previous by interested parties of the Bronxville Church.

We paid the usual courtesy call at the British Residency and at the Sheik's Palace where we at once indicated to the Sheik the purpose of our coming. For some time we had had negotiations for obtaining land either by long lease or rent, but we all felt that an outright purchase would be the only satisfactory settlement, although probably none of us had much hope that such a settlement could be obtained. However, as we had been appointed to do the task we told the Sheik that only the purchase of land would really satisfy the mission.

Such a proposition would undoubtedly have provoked a flat refusal on his part, had it not been for the fact that the doctor had treated him, besides having performed an operation under chloroform upon his daughter, and done many services to his men upon his personal request. This placed him under great obligations to us and these things combined with his personal friendship for the medical men tended to make him favor our propositions. However, it was



not until after two weeks of strenuous work with him and his associates that we were able to bring about a sale. This deed was registered with the British Political Agent, and the Arabian Mission have thus obtained a site nearly 300 feet square. The site is a most favored one as it is on the breezy side of the town, and is upon the highest piece of land to be found anywhere along the sea front.

You all know just what a strategic point Kuwait represents in the plans of the Arabian Mission for the future occupancy of the interior of Arabia, for from here start the great caravans to the interior of all Nejd traversing the very important cities are Riad, Hail and Medina. At the present time it is second only to Baghdad in its importance as a distributing centre to the Arabs, and bids fair to be in the future the great Bedowin market of all Arabia.

You all know of its importance as a projected terminus for the Baghdad Railroad, and will in some future day command the shipping of these parts, since here is the only harbor worthy of a name in all the Persian Gulf.

It is therefore with great thankfulness that we record progress which has just been made. For many years we have stood here waiting and praying for its doors to be opened, and now that so much has been accomplished we are confident that GOD will raise up money for the successful invasion of this new field.

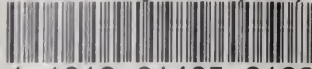
ARTHUR K. BENNETT.

N. B.—The Arabian Mission depends for its support and the extension of its work, not on the treasury of the Board of Foreign Missions of the Reformed Church in America, though under its care and administration, but upon contributions specifically made for this purpose. The churches, societies and individuals subscribing are not confined to the Reformed Church. Members of other denominations are among its supporters and its missionaries. Regular gifts and special donations are invited from all who are interested in Mission work in Arabia. Regular contributors will receive quarterly letters and annual reports, without application. All contributions, or applications for literature or information, should be sent to "THE ARABIAN MISSION," 25 E. 22d St., New York.





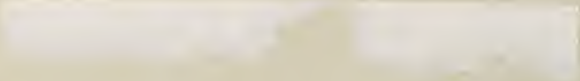
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